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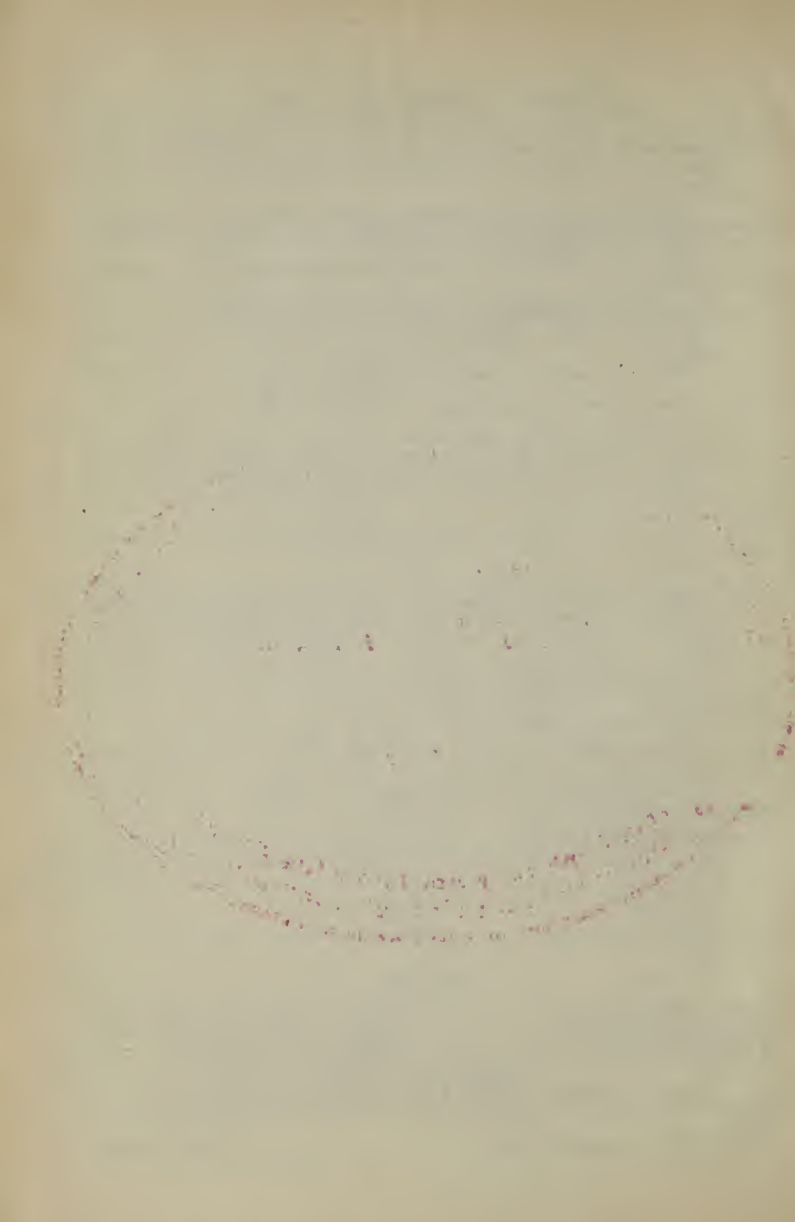
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HOW TO SUCCEED:

IN PUBLIC LIFE, AS A MINISTER, AS A PHYSICIAN, AS
A MUSICIAN, AS AN ENGINEER, AS AN ARTIST,
IN MERCANTILE LIFE, AS A FARMER,
AS AN INVENTOR, AND IN
LITERATURE

A SERIES OF ESSAYS

By Senators BAYARD and EDMUNDS, Doctors JOHN HALL, WILLARD PARKER,
and LEOPOLD DAMROSCH, Gen. WM. SOOY SMITH, W. HAMILTON GIBSON,
LAWSON VALENTINE, Commissioner GEO. B. LORING, THOMAS EDISON, E. P.
ROE, and LYMAN ABBOTT

EDITED, WITH AN INTRODUCTION, BY THE

REV. LYMAN ABBOTT, D.D.

NEW YORK
G. P. PUTNAM'S SONS
27 & 29 WEST 23D STREET
1882

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1882

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* The articles marked with an asterisk were given by dictation as interviews, and reported stenographically for *The Christian Union* by George J. Manson.

INTRODUCTION.

THE ambition to succeed may be and always ought to be a laudable one. It is the ambition of every young man for himself, and of every parent for his child. It is emphatically an American ambition ; at once the national vice and the national virtue. It is the main-spring of activity ; the driving-wheel of industry ; the spur to intellectual and moral progress. It gives the individual energy ; the nation push. It makes the difference between a people that are a stream and a people that are a pool ; between America and China. It makes us at once active and restless ; industrious and overworked ; generous and greedy. When it is great, it is a virtue ; when it is petty, it is a vice.

By a petty ambition I mean the ambition to achieve not success but the emblems and tokens

of success; by a great ambition I mean the ambition to do and to be. True success is achievement. To be a successful lawyer is to succeed in making justice surer and law more stable; to be a successful physician is to succeed in defeating the designs of death, and ameliorating the sufferings of the sick; to be a successful politician is to succeed in guiding and governing the nation in a way to conserve its peace, promote its prosperity, encourage its industries, stimulate its intelligence and virtue, insure its future; to be a successful minister is to promote a higher moral life on earth, and to afford preparation for all the ills of life, for the hour of death, and for the day of judgment; to be a successful farmer is to succeed in compelling the reluctant earth to feed thousands of hungry; to be a successful manufacturer is to succeed in turning the cotton from the field and the wool from the sheep's back into clothing for the naked. Success is not fees, nor office, nor salary, nor land, nor machinery: it is results obtained; harvests

reaped, garnered, distributed; humanity bettered; the nation improved; the world enriched. Every man who leaves his home, his village, his nation better for his thoughts and deeds has succeeded; every man who has not, has failed.

The Christian Union last winter published a series of papers entitled "How to Succeed." They were addressed primarily to the young; secondarily, to all who are interested in the welfare of the young. They were all contributed by men who have achieved success, and whose success has been achievement. Senators Bayard and Edmunds represent the highest, best, and purest elements in our national politics. Their escutcheons are unspotted. Even the American newspaper has been unable to find occasion to slander them. Dr. Willard Parker has carried healing and health and joy and comfort into innumerable families in half a century's successful practice in the commercial metropolis. Mr. Edison is revolutionizing the lighting of our great towns and cities by his magnificent inven-

tion. William Hamilton Gibson has learned art from nature, for he is a self-taught artist ; and by his exquisite work with pen and pencil, in interpretations of nature, he has taught myriads of readers through the pages of "Harper's" and "The Century" magazines. Dr. John Hall has come a stranger to our shores, and, by his simple and single-hearted fidelity to his work as a preacher of the Gospel, has shown in a large field how the highest pulpit success may be achieved by every true preacher in his own parish. Commissioner Loring has been chosen by the nation to be its guide in agriculture—the foremost interest of the nation—because of his success in voluntary efforts to improve agriculture in his own State. Dr. Damrosch has won a more than national reputation by his service in developing a love for the higher forms of music among a people too purely commercial to be easily made pupils in any art.

These papers are now gathered together in a single volume, and in this more permanent form

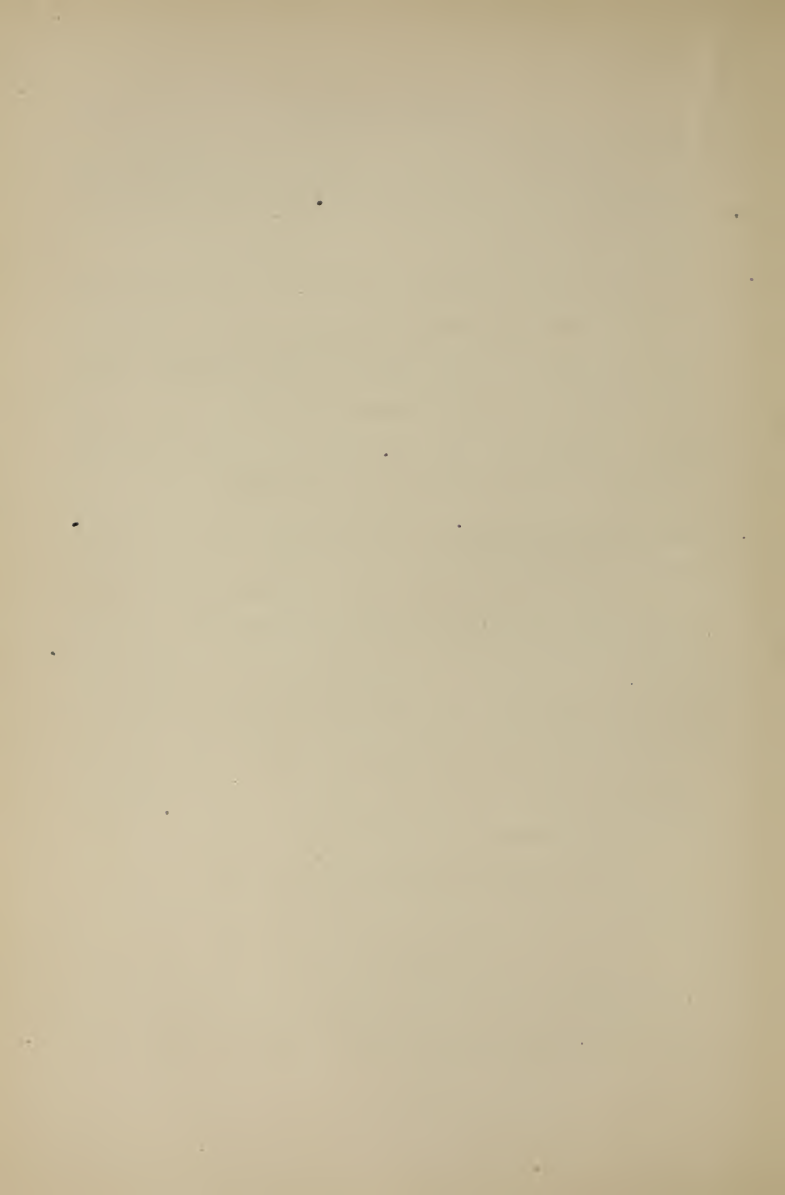
will continue, I trust, to serve the purpose of inspiration and instruction which they have already served in their prior publication.

It is a very common notion that dishonesty is a short cut to success. I believe, on the contrary, that the surest, if not always the shortest road to success in every honorable calling lies in a strict adherence to the highest standards of Christian ethics. If these various papers by various authors seem somewhat to repeat the same counsels and traverse the same grounds, it is only because they are the products of an experience of honorably earned success, and thus give emphasis to the doctrine that godliness has the promise of this life as well as of the life to come.

L. A.

The Christian Union,

20 LAFAYETTE PLACE, N. Y. CITY.



HOW TO SUCCEED;

IN PUBLIC LIFE.

BY THE HON. T. F. BAYARD.

REV. LYMAN ABBOTT:

Reverend and Dear Sir: I trust you will acquit me of any discourtesy in failing hitherto to reply to your letters asking me to contribute certain articles to *The Christian Union*, intended to instruct young Americans "how to succeed" in political life. My delay has been caused not merely by abundant and pressing duties, but from a distrust in the efficacy and value of such didactic essays in relation to a subject so difficult of definition, and in which action and example must speak so much louder than words, and in relation to which it is so much more easy to lay

down doctrines than to adjust their application to the affairs of daily life.

When after many years of official life I am asked whether a man can succeed in American politics without disregarding those canons of punctiliously honorable action which are essential in the private lives and intercourse of men, I should be self-condemned if I failed to answer in the affirmative, and to say, further, that I believe whilst public duties and considerations frequently compel the postponement or overthrow of private inclinations and personal predilections, yet in this the obligations to honorable and unselfish action are but superadded to the code of upright private conduct.

It is true that a sense of public duty frequently forbids the indulgence of personal and private desires, and prefers public for private interest in a mode not always advantageous to the latter, and substitutes a colder and apparently less amiable and generous class of virtues than those which private life admits and encourages; and

that a subordination of many private virtues is compelled by the just execution of the trust of public power. Yet in all this there is no inconsistency between an upright, honorable, and amiable private life and a pure, patriotic, and faithful public life ; each, in fact, is a natural accompaniment to the other, and each fortifies the other in its sphere.

I do not believe that "success" is or ought to be the great object, for at times it may be the highest duty not to succeed, where success is to be at the cost of fidelity to those principles which may be termed "abstractions," but which are the ultimate, true, and only foundation-stones upon which human society can securely rest. The youth who inscribes no other motto than "success" upon his banner will be apt to trail it in the dirt of low conflict.

Success in obtaining official place and political power, success in gaining wealth or fame or that notoriety which sometimes passes for fame, may all be achieved by the sacrifice of every princi-

ple that keeps life sweet, and at the cost of manly self-respect, simple truth, modesty, and personal integrity. We are not without examples of such "success," which have caused many worthy men to feel that "the post of honor is the private station."

Here, in America, more than in any other country—and because of the responsibilities which always accompany opportunities—there is an ever-present demand for a high and noble public spirit in our people. There is so much less excuse for an American citizen failing to interest and occupy himself with public affairs than for private individuals in other lands and under different forms of government.

The interests dependent upon public care and confided to the American people are surely of equal magnitude, of as great importance and equal delicacy as any ever known to mankind. They must be administered amid social and political forces that surge to and fro against the restraining banks of law and order as violently,

and perhaps with more freedom than under other forms of rule.

Full as much is at stake, and amid as many dangers, and the call to constant and patriotic duty is as loud and clear to every son of America to lend his best powers to secure and maintain the great ends of a free government of laws, to elevate its administration, and secure for it public respect and willing obedience, as it is to any privileged and hereditary legislator under a monarchical and aristocratic system.

While we have no rank or privileges established among our citizens, we have as much need as any for noble men to serve the country and oppose popular passion and error, to resist the usurpation of power in all its shapes, and expose and throttle corruption in all its countless disguises. To meet and battle with such dangers and abuses may not result in "success," but it will accomplish something better: "Duty!" a word I greatly prefer.

If any young American seeks to do his duty as a citizen, either by obtaining political position for himself or bestowing power in the hands he believes most worthy of the trust, he may embark upon such a career without fear of deterioration in his personal character ; indeed, if he keeps clearly in view the great objects of government I believe he will be enlarged in soul and elevated in spirit.

The discovery of much weakness and unworth may often pain and disappoint him, and he may weary of the work and long for rest ; but his hands can be as clean and his soul as white at the end of the journey as when he set out upon it.

Now in all this I am conscious that I have verified my belief that I should say nothing of practical value, nor added a new thought to the general stock. Nevertheless at your request I have borne my testimony, which you asked of me in so kind and courteous a manner, and

which is written not without much hesitancy,
by

Yours truly and respectfully,

T. F. BAYARD.

UNITED STATES SENATE CHAMBER, }
WASHINGTON, D. C. }

HOW TO SUCCEED;

IN PUBLIC LIFE.

BY THE HON. GEORGE F. EDMUNDS.

REV. LYMAN ABBOTT:

Dear Sir: Yours of the 12th was duly received, but the press of my public occupations has prevented my attending to the matter until now. I inclose replies to the questions you suggest.

1. Ought a young man to plan for himself a political career, or ought, in America, no man to enter politics except as he is drawn or driven into them by circumstances?

I think a young man ought not to plan for himself such a career, in the sense of making it the object of his life to hold office in the government of a republic. The true and safe

theory of a republican government is that no one has a *right* to be elected or appointed to office, but that the whole body of the community has a right to *select* and *choose* those citizens for office whom they think to be the best, or the best attainable. And the same principle holds good in cases in which the appointing power is lodged in the hands of a governor, head of a department, or a president. Every man, young and old, ought to be always a politician in the best sense of the term; that is, one who is taught in the science of government, and who is familiar with that branch of ethics which relates to the practical creation and execution of laws to the greatest advantage of the whole mass of the people, with a due regard always to the rights of minorities and individuals. But he who makes it his mission in life to be *the* one to be chosen to make or execute the laws is necessarily either a constant office-seeker or office-holder, or both; and he becomes, in most instances, justly liable to the suspicion that he

is inspired by selfishness and not by patriotism. In such a case, even if it be that it is country first and himself last that he wishes to serve, his usefulness is greatly impaired ; for confidence in our rulers is no small element in good and successful government.

A young man's life-object should therefore be, I think, to pursue a private calling, and with that to cultivate the largest possible acquaintance with public affairs and the principles on which they should be conducted ; to always participate in elections, and to leave public honors and responsibilities to seek him, and not he them.

2. What kind of preparation may a man make for a political career ; what line of studies should he pursue ; and what is likely to be the practical value of the so-called schools of political philosophy ?

If he is not to be what we have already spoken of as undesirable—a life-long office-seeker,—a young man would not, of course, make any special preparation for a political career. The

same studies that would make him best fitted to discharge his political duties as a private citizen, and best fit him to prosecute and protect his private business and other private rights, would, in general, be most useful for him should he be called to assist in administering the government.

Besides the simple scholarly attainments almost indispensable to the carrying on of any business, an accurate knowledge of the history and Constitutions of his own State and of the United States, of the laws of civilized countries on the subjects of education, crime and punishment, taxation, marriage and divorce, pauperism and other general subjects of social science, and of the broad principles and application of what is called public law, would cover the largest part of the subjects with which he would have to deal as a legislator or an administrative officer. It hardly need be said that, if he were to be called to a judicial station, special and exhaustive study of the law in detail, together

with a knowledge of its actual practice, would be indispensable. The so-called schools of political philosophy would, to a mind not already trained to logical and discriminating thought and experience in the practical working of affairs, be more likely in most instances to mislead than to teach truly.

3. Is it possible for a man, under ordinary circumstances, to succeed in political life without manipulating caucuses and conventions, and entering into political bargains to secure political influence and to control nominations and conventions?

This, in regard to elective places, practically depends very much upon the condition of society in the particular community in which the voting power is to make the choice. If the majority (or in case of existing divisions of parties, a considerable portion) of the voting power be ignorant, prejudiced, or vicious, the probability of the selection of the fittest is naturally small, and the chance of the election of any really good candidate of any party or of

no party is at the minimum. Ignorance of public affairs is not of itself so great an evil as the others : for many honest ignorant persons are quite wise enough to know that good government is best for them, and to know that the best persons to intrust with the duty of securing good government are the men whom they know to be of high standing for capacity and uprightness. But a community in which the people, or a considerable number of them, are corrupt is in bad case indeed. The State or city in which the controlling votes are for sale, either for ready money or to be paid for with places or legislative jobs, is probably worse for being under a republican form of government than if it were deprived of self-government entirely. Fortunately, such cases are not frequent ; but when they exist it is not easy to come to an office without using the methods named in your question. But even then, if the honest citizens will persist, in spite of party nominations, in voting against all candidates

believed to be bad men, the evil is likely to be cured in time. Parties and caucuses are indispensable means for united effort as well for good citizens as bad ones: for success cannot be attained without a concentration of the power of those who think alike as to measures or men. But in the great number of the States and communities of this country real and permanent success in political life does not, I think, require or admit either manipulations or bargains. The people of a republic (if we are to have faith in the value of free institutions) must be supposed to prefer capacity, honor, candor, and independence in their public servants rather than intrigue and self-seeking; and, if so, the long-run must prove here, as in every thing else, that honesty is the best policy.

4. What is the function of the politician or statesman in a free republic like that of America? In what sense is he a teacher, in what a representative, and in what a leader of public sentiment?

I think his function is as a citizen to be in-

formed as to what are the best measures for the public good, and the best men to effectuate them, and on proper occasions to give his fellow-citizens the benefit of his knowledge and experience. As a law-maker or executor he ought to know and do much the same things. If he be truly a politician and statesman, he must be a teacher in all that he says and does about public affairs. He is a representative in so far as his views and actions are acknowledged to be the exponents of a public opinion already formed, and he is a leader in so far as his character, his capacity, and his proposed action command the confidence of his countrymen, and, indeed, sometimes when his proposed action does not ; for he may be in advance of public sentiment, or he may see clearly and have the courage to do what at the moment is quite opposed to popular opinion ; and, if the event justifies him, he has vindicated his title to all your question implies. There is perhaps no one thing so valuable to the right progress of

civilized society as the courage of sincere individual opinion; and as it regards public affairs, the man who tries honestly to form an accurate conclusion, and bravely to maintain and advance it, without counting the number of his adversaries, will fulfil the best mission of a citizen, and will be, whether in public or private situation, the true politician, often the real statesman, the best teacher, and the noblest leader.

Yours truly,

GEORGE F. EDMUNDS.

UNITED STATES SENATE CHAMBER, }
WASHINGTON, D. C. }

HOW TO SUCCEED;

AS A MINISTER.

BY THE REV. JOHN HALL, D. D.

THERE are three elements that enter into the preparation of the work of a minister. The first is the early surroundings of the person who aims at that work : his family and general conditions should be such as to inspire confidence in those to whom he is immediately known. There is a great deal in what in Latin is called *stirps*—what in our colloquialism is called “ stock ”—that is connected with natural temperament, disposition, habit of mind, and even carriage of the body.

The second element is the early education ; the bent that is given to the mind ; the habit of continuous learning. Instead of going out

of school or college as "finished," the truly educated person is trained to be a learner all his lifetime. The result is that an educated person has a facility of adaptation to such circumstances as may surround him that is rarely obtained by those who are under-educated, or who did not, in early life, acquire a fair training.

The third element, having the ministry in view, is such decided Christian character as will make a man willing to endure, to work hard, to deny himself if necessary, for the accomplishment of the great ends that he has in view.

These three qualifications are common to the minister with the gentlemen of other learned professions ; for no man will succeed in any department of human effort who has not some natural adaptation and a certain enthusiasm for the pursuit of his calling.

When we enter upon the strictly professional training of the minister, much will depend upon its thoroughness, and the zeal and energy with

which he avails himself of his opportunities. Ministers may have literary tastes, and much knowledge of a general kind, and yet be deficient in the departments where their special work may be supposed to lie. In too many instances well-educated ministers miss success because their knowledge, while of a useful kind when put into books, is not brought into direct contact, in a practical way, with the hearers to whom they address themselves. Much more attention ought to be paid to that in our seminaries. A man may know with exactness the exegesis of a passage, and yet be practically ignorant of the uses of the passage when brought to bear upon the life and conduct of men, and may, in consequence, be unable to secure and maintain attention to these practical uses.

The ministry, making its appeal to the average human mind, has to study points of contact with the mind, methods of presenting admitted truth and wise suggestions as to the application

of that truth to the life of the hearers. Common-sense is to be exercised, developed, and used in the approach to the understanding and the conscience of the hearers. Ministers in many instances appear to effect less than they ought to do from yielding to the temptation to push their present interests. They hasten to report slight successes, fall into the habit of dwelling with undue complacency on results obtained instead of prosecuting with increased diligence the work given them, and leaving the results to speak for themselves. The best and most successful ministers, in the ordinary sense of these words, are men who have never taken a single step toward their own professional promotion. They have not sought their places; they have been sought for the places.

No rule can be laid down as to methods of preparation of sermons that would apply to all cases. Some are most effective in their reading of what they have written; others make a deeper impression by dispensing with the paper.

But in almost every case a man secures, for the best results, the only true preparation by putting on paper the thoughts and, in substance, the vehicle of language by which they are to be conveyed. It is easy to suppose that we have definite thought while simply meditating. The placing of the supposed thought in distinct written form enables us, better than any thing else, to estimate its definiteness and its value. Any man who relies upon his powers of so-called extemporaneous speaking may occasionally produce an impression, but it is likely to fail in the end as a trustworthy instructor of his fellow men. My own method is to write with so much fulness and minuteness that I am able at any future time to reproduce what has been prepared, and preach it as a sermon.

If a minister's conception of a sermon is that of an article for a Quarterly Review, he cannot do much pastoral work and prepare such a sermon every week. But the Review idea is not the true idea of a sermon. A minister thoroughly

acquainted with his Bible, and in sympathy with the real wants of his people, and intent upon their moral benefit through the bringing of their minds into close and habitual contact with the Divine Word, need have no difficulty in preparing two discourses in the week, and at the same time accomplishing a large amount of purely pastoral work. Indeed, in the honest and faithful doing of pastoral work will frequently be found the most effective stimulus and assistance in the preparation of useful sermons. The Divine Word is adapted by Him who gave it to the moral and spiritual needs of men. That adaptation is rendered clearer by close contact with the people in their joys and sorrows, their struggles, temptations, and bereavements. As society is now constituted, and especially in our busy cities, he will be disappointed who supposes that he can usefully fill the place of a minister who simply delivers well-prepared discourses on the Lord's Day. We have social affections and sympathies with which the min-

ister must bring himself into personal contact, and so be able, through the Word which he ministers, to elevate and purify these social sympathies and affections. It is not enough that the minister visit the sick and conduct the funeral services. Prosperity and continuous welfare constitute strong temptations to those who enjoy them, and closer application of the principles of Divine truth than can be always made in the discourse frequently needs to be made in the visits of the pastor to the families of his charge. The young have to be approached ; the sense of strangeness in relation to a pastor has to be removed. They have to be habituated to regard him as a man—a true man,—a friend to them, with whom they can freely communicate, and this result can hardly be attained otherwise than by systematic visitation of the people in their homes.

The preaching of a minister will rarely rise or continue to be above the level of his own spiritual life. Every thing, therefore, that is

adapted to feed and develop that spiritual life is to be sought, valued, and used by him. Intercourse with more experienced ministers, the study of the biographies of effective workers, especially the devout study of the Holy Oracles, with the accompanying spirit of prayer which they everywhere inculcate,—by these and similar methods (every man using that which his knowledge of himself shows to be adapted to his needs) he must maintain and strengthen within himself that sympathy with the Church's Head, and with the spirits of men, that will make preaching and pastoral work a constantly congenial occupation.

It is the infelicity of ministers in our time, and especially in our great cities, that they are so constantly called upon to give time and attention to forms of effort that could be equally well attended to by Christian laymen. Charities, more or less useful, are thrown in a great degree upon the clergy. They who in too many instances pay no regard to their distinc-

tive work as ministers would fain employ them as agents and co-operators in general schemes and plans more or less intended to promote the public good. In many instances it is wise for the minister who would make the most of his time and resources to decline effort in these directions. Organizations in which committees of pastors and committees of theatrical managers are expected to co-operate, and placed substantially on the same level, may be, without impropriety, allowed to carry out their plans without the active co-operation of laborious and fully occupied clergymen. This is not to be understood, however, as applying to departments of work in which the educational is the leading element. The time will probably come in our country when ministers and people will agree that a larger share in the supervision of the common education of the country ought to be placed in the minister's hands.

It is difficult to see, on the principles already stated, how a minister can be regarded as per-

forming his whole duty who is practically out of all contact with the young of his parish in the week-day educational work and life. It may be true that our school system is effectively managed by those who have it in hand, but it will probably be found true that society, as a whole, would be benefited and not injured by a closer contact between the ministry and those who enjoy the benefits of our common-school system. If we look to the higher education of the country it will be found that ministers have largely contributed to its efficiency of machinery and to its manifold results. But the higher education is only enjoyed by a limited portion of the community. There is surely need for the ministry, and the great forces they represent, being brought into more immediate contact with the masses of the young in the formative period of their lives and in connection with their school-work.

In this department, also, it will be found practically true that the minister's power of

enlisting attention and exercising an elevating influence in the Sabbath services would be increased by healthy intercourse with the young as they pursue their educational career. The complaint is too often made that the young are not sufficiently represented in our churches. May not this be the natural result of the general separation between the young and the clergy during the ordinary week-day life?

A word as to the conditions of success in the ministry. The practical mistake too often committed is to suppose the minister alone the active force of the congregation. A congregation is not a body of people to be worked upon simply ; it is, by its very nature, a body of people to work and to be worked with. Church officers, unless their names and offices be mere unmeaning words, have responsibility as fellow-laborers with the minister, and success, in a good degree, depends upon the power to enlist, direct, and stimulate that co-operation. The co-operation will assume many forms. It will be

realized in the teaching of the young, in the visiting of the suffering and the bereaved, in the care of the financial interests of the religious community, and in the securing of an adequate maintenance for him who, by his office, is shut up to "living by the Gospel." A minister would be more or less than human who could put his whole nature into the work of religious teaching in a community and among a people pledged to give him unusual and material support, and yet conspicuously failing to redeem its pledge. Men have often failed; the blame of their failure is to be distributed between them and the communities in which they were settled.

In present conditions few men are likely to be truly successful who content themselves with the routine of ministration to those who take pews and place themselves under their charge. An aggressive work—a work of approach to those who are not sufficiently interested to take pews—must be attempted by those who would succeed in the work of the ministry. And,

finally, in estimating the success of a minister we shall greatly mistake if we make our standard merely visible results. There may be a crowded audience, a coterie of enthusiastic admirers, a full treasury, and a high place in popular esteem, and yet there may be little real success in the eyes of Him who judges infallibly, and by whom rewards will be distributed at last. A great congregation may be simply a social gathering held together by quite other than purely spiritual interest. But the real success is spiritual success ; the true triumph is the triumph of the truth ; and the solid results are the results that will be realized and displayed in the day when the chief Shepherd and Bishop of souls shall occupy the throne in the character of Judge.

HOW TO SUCCEED;

AS A PHYSICIAN.

BY WILLARD PARKER, M. D.

HORACE says, *Poeta nascitur, non fit.* The doctor of medicine must be born and made; thus he differs from the poet. A young man to become a physician must possess a sound body, with a head and a heart: the body to be trained to endurance, the head and the heart to be educated. These are the data which constitute the elements of success. One man may have an intellect but no heart, and he does n't succeed; he is as dry as a stick. Another has a heart but no head; he melts away and faints. No man should enter the profession unless he has a love for it, and no young man should decide on entering it until he is at

least twenty or twenty-two years of age, and has become convinced, after mature reflection, that he is fitted for its duties and responsibilities. If, before this age, he has a well-grounded taste for it he may profitably spend much of his time in the study of botany, conchology, entomology, geology—almost any of the sciences, knowledge of which will be found useful to him in after-life.

Possessing the necessary qualifications to start with, a physician must have, above all things else, a love for the study and the practice of the profession. He must enter on his work with a true love for it, and pursue it with enthusiasm all his life. Science knows no age, and the true physician of seventy listens with the keenest interest to the young graduate who, fresh from the French or German universities, relates to him the progress that is being made in those countries.

Still more, the successful man must possess sound common-sense—the *savoir faire*, as the

French say ; that power which enables an individual to employ his learning, wisdom, and good sense, without prejudice, to accomplish a clearly defined end. He must see with his own eyes. After the elements of the profession are acquired, books will be found valuable ; but you must use the books, not let the books use you. There are men in this city who are walking libraries ; in their studies they will talk long and learnedly on any difficult case presented to their notice, but bring them into the sick-room face to face with the patient and they are utterly at a loss how to proceed. The trouble is they try to see by the light of the book only. Another man looking at the case, and bringing good sound sense as well as book knowledge to bear on the matter, decides at once what should be done.

A man should secure a sound preliminary education : collegiate, if possible. He must know Greek and Latin, for nearly all our technical terms come from those languages. In

this day, too, it is necessary to have a knowledge of French and German, and a man, in these times, is not fitted to become a physician unless he has a knowledge of these languages. He must keep posted in regard to the researches of the scientists of those countries, read their reviews and books, and, if possible, go abroad and spend some time in France and Germany. And he must love his work ; if he does he will never complain of his studies or his after-experience being irksome, but will find in both an unfailing source of pleasure.

After spending say four years at college, to obtain a preliminary education, the student enters the medical college, where he remains four years, attending the lectures and obtaining principally a theoretical knowledge of his chosen profession. Then he enters the hospital, where he spends from one to three years, under the guidance of a wise and experienced practitioner. After this service of ten or eleven years he takes his position before the public and solicits patronage.

I may say here that there is no profession which requires of its votaries a greater range of study. The labor of the physician is almost wholly in the field of the sciences. It may be said that a doctor's knowledge should embrace almost every thing, from the heavens above, the earth beneath, and the waters under the earth. There are anatomy, chemistry, physiology, pathology, etiology, and materia medica. Then there are optics, acoustics, and the diagnosis of disease. Then comes the treatment of disease. This involves a study of the laws of hygiene, and the discovery of which of them has been violated. When you have learned this you must inquire how the deranged system can be restored to a state of harmony with laws created for its well-being; see what nature can do, and what aid you can render and do no harm. Here the medical man must encounter ignorance and superstition; his patient knows nothing of God's laws as regards his own system, but he has faith in medicine and must

have it to recover. To illustrate what is his disease? He is living in a bad atmosphere, his body being created for a good one. Place him in a pure air, clean him, make him exercise, give him a bread pill, and he is soon well. And the pill, according to the patient's ideas, has worked wonders. Too many doctors do not take nature into account at all, and they go to work dosing the patient, and the poor man has to get well in spite both of the doctor and the disease. Let them comprehend the law that has been violated, and then see how to get the sick man in harmony with those laws—in other words, in health. The great Benjamin Rush was once called to see a lady patient who was suffering from a severe nervous affection. He had known her in her young days, and at once began talking to her about "old times," and she became very merry over the recital of some events he recalled to her mind. When he took his leave he said she needed no medicine. The lady after his departure spoke of the pleasure

she had derived from the visit, and told her friends : " The doctor says there is nothing the matter with me, and I am going to get well." And she recovered. That was a case where medicine was not needed, and there are plenty of cases just like it.

As to the ethics of the profession, a man may be an earnest Christian, a sceptic, or a pagan, there is one thing he must do : he must do to others as he would be done by. An old, experienced physician, for instance, is called to meet a young practitioner in a case. He finds that his young brother has misapprehended the case and has not treated it properly. Don't let him expose the young man ; let him do to him as he would wish to be done by.* The true physician, too, will be one who loves God and keeps his commandments. It is said by some that the practice of medicine leads to scepticism, and a disbelief in God and immortality. I do not think so. The body, of course, is a mere shell, and at death returns to its original

elements ; but this conscious “ I ”—the spirit, as the Bible puts it—returns to God who gave it. That I believe truly. But when young men begin to dissect, some of them may go through a certain stage of doubt ; but I do not know that that is more common in our profession than any other. The mass of physicians in this city are good, solid, religious men ; they do not all agree in theological matters, but I mean they have the true religious spirit. Then we have the Germans, who are “ philosophers ” or Catholics, and the Jews, who are as religious in their way as the best Christians, and who are a punctilious class of people. And then there are the modern “ Agnostics,” whose belief will be popular for awhile.

There is as good a chance as there ever was for a man to become a successful physician, only he must have an education commensurate with the wants of the age. Of course many fail because they were not naturally fitted, or because they did not work. A man must attend

to his business. When he is through with his calls let him return to his office and study. A chance case may come along that may lead to the making of him. An old doctor once told me that a poor patient he attended in a garret, at the request of some ladies, had paid him for thirty years, from other sources, more than \$2,000 a year. Some men get along because they have an easy way and good opportunities of making friends. Some have a great deal of "brass," and push themselves into success, but it is not a solid success, and will last but a few years. A man must have perpetuity of character and advance step by step. Then, too, he must have certain indispensable characteristics ; he must be courteous, cheerful, prompt, and kind, but firm ; and he must take an interest in his patients, and show that he takes their case to heart.

As to a physician's earnings, as a rule it takes ten years of practice before he can support himself handsomely. If a young man

earned \$500 the first year he should not complain, and if, in ten years, he was in receipt of an income of \$5,000, he should be well satisfied. He should make fair charges, and attend to his collections in season. The grocer wants you to pay his bill; he has earned it. You have earned your money; you should collect it. Let him avoid all outside speculations. When he gets \$500, or \$1,000, let him put it one side, in the savings bank or in United States bonds, and be satisfied with a small but sure return.

It is doing injustice to a young man to put him in a profession that he is not qualified for. Our colleges turn out about four times as many graduates as they ought: the men are not qualified by nature, character, or education to be successful. If a young man is thrust by friends or relatives into a profession in which he cannot be successful, he has been imposed upon, and those who have led him into it have been guilty of a great wrong.

As to women entering the profession—the “anxious and aimless spinsters,” as Governor Andrew once spoke of them—I am in favor of it. If a woman has brains, and is properly educated to be a doctor, there is no reason why she should make any the less a good wife, mother, sister, or neighbor. Female physicians can teach women to manage their children, and in a great many operations and diseases, particularly those affecting their own sex and children, they can do well.

HOW TO SUCCEED;

AS A CIVIL ENGINEER.

BY GENERAL WILLIAM SOOY SMITH.

I REGARD engineering as both a science and an art : the principles which underlie our practice as engineers constituting the science ; the study of them, and the application of them, the art. Therefore, for a young man to reach excellence in our profession it is necessary, in the first place, that he should be thoroughly grounded in the scientific part of it. That embraces a thorough knowledge of pure mathematics, the application of mathematics to mechanics, and the application of both mathematics and mechanics to engineering.

There are now several schools in the United States at which the sciences of civil, mechanical,

and mining engineering are very thoroughly taught. West Point led off in this kind of instruction, and technical schools copied its course of instruction in mathematics, mechanics, and engineering. Some of the other schools are now in advance of West Point in fulness and completeness of instruction. A thorough education at one of these schools I regard now as one of the first essentials for success; after that, the best practical experience that one can obtain, supplemented by constant attention to the science which underlies that practical experience.

The field is so extensive that most of us consider it necessary to give special attention to some one department, while trying to keep abreast with the progress made in other departments. So we have hydraulic engineers, engaged largely in the construction of water works, the building of canals, the improvement of harbors and rivers, and the utilizing of water-power by machinery. Other engineers devote

themselves almost exclusively to deep foundations for bridges, court-houses, docks, etc. Others build bridge superstructures ; others attend to the construction of railways. Then there are mechanical engineers and mining engineers.

The special study for an engineer can begin with the study of arithmetic. I commenced the education of my son, with special reference to this profession, when he was but six years old, inculcating a taste for mathematics and mechanics. At the age of eleven I had him running a stationary engine. I had him with me on my works constantly until he was sixteen ; then sent him to a polytechnic institute. After he graduated there he took a polytechnic course at Dresden, Germany, then returned and went into the practice of his profession.

But there are some engineers, eminent in the profession, who have not had these advantages. A man may have such a talent that he succeeds in spite of all disadvantages ; but to such a man

a thorough education would be all the more valuable.

The engineer occupies a judicial position throughout his whole career, and his sense of justice and honor should be well developed. His integrity should be above all question. The engineer stands in the middle position, between the contractor and the company. He is the judge as to whether the work is done in accordance with the contract and specification.

Nearly all knowledge of Nature and her laws becomes useful to the civil engineer, and the wider one's reading, and the more accurate and thorough his acquirements in that respect, the better calculated is he to succeed in his profession. A classical education is not, of course, necessary; and though an acquaintance with modern languages opens to him the reports of work done in other countries as reported in the languages of those countries, such a knowledge is not necessary, for the reports are usually translated.

I firmly believe that we have in our country the best engineers in the world ; and I believe that after having travelled over almost the entire civilized world and made the comparison. The chances for young men in this profession are better here than in any country on earth ; though engineers are not paid as well here as they are in some foreign countries, England especially. Here they are not paid as well as physicians and lawyers, but better than the clergymen. Some of those who get high salaries get them in consequence of a reputation they have had to work a long time to acquire.

A young man can start with almost a definite certainty that if he excels he will be well paid, and if he is inefficient his work will soon tell against him.

There is a good deal of unsteadiness and uncertainty about the employment of engineers in this country. Sometimes there is an immense amount of work going on, just as there is at present. When times are good, and a great

many railways and other public works are being built, there is a great demand for engineers. When the panics come the engineers are thrown out of employment.

The physique of the man has more to do with his success in this profession than it would in others, because we frequently have a great deal of very hard labor to perform. I would not recommend a delicate young man to enter the profession unless he had extraordinary mental ability of a peculiar kind fitting him for excellence. The profession, however, is a healthy one, and calculated to give a man a symmetrical development, both mental and physical. And I think civil engineers, as a rule, are long-lived from that very fact. There are a great many quite old men in our profession who are hale and hearty, and possessing, I think, more mental vigor than men in other professions generally possess at the same age.

I regard engineering as a promising field for a young man of good character who is willing

to work hard for success, and practise that self-denial and economy that I would regard as necessary to success in any department of life. For such a young man there is nothing but encouragement. I commenced, at fourteen, with but two shillings. I have always been as successful as I think I ought to have been, have acquired a comfortable fortune, and look back upon my life with a great deal of satisfaction.

It is peculiarly true in our profession that a man is known by his works ; because they are visible, substantial, tangible. Therefore, when a man has executed a good work it is pretty hard to deprive him of the reputation it deserves.

HOW TO SUCCEED;

AS AN ARTIST.

BY W. HAMILTON GIBSON.

I TAKE it for granted, at the outset, that the young man who desires to be an artist has genius or talent in that direction. If he would become a painter, and is unable to avail himself of professional tuition, my advice would be to commence as an illustrator—drawing in black and white, and, striking out in his own way, developing that which is within him, and establishing an individuality of his own. Better an individuality that is original, however modest, than a weak imitation of the individuality of some one else.

I am aware that the field of illustration is already very full; but there are many niches

yet waiting to be filled, and there is always room for one more if that one has any thing new to say and is only determined to say it. Our periodicals and magazines, with their immense circulation, afford a most stupendous opportunity for the modern artist who is so fortunate as to be represented therein. The press of the entire country in turn criticise and bring his work to larger notice, and he thus obtains a representation which cannot but be of immense benefit to him in after-life when he shall perhaps have given up the pencil for the brush. Moreover, the study of drawing in black and white is bound to help every artist, involving, as it does, many principles of art which must in any event receive the attention and careful study of the painter in color.

The painter must learn drawing ; he must learn perspective ; he must learn composition ; he must master the massing and concentration of color. These principles can be learned just as well in black and white as in color, and when

a man has practised them for several years, and has mastered them, he will find much time saved when he comes to paint in color. Every year he draws in black and white is just so much time saved when he comes to paint.

It is not necessary for me to recount the almost innumerable hardships of the early struggles in this profession. They are so well known as to have become almost proverbial. The beginner in the field of pigment has a hard row to hoe. Illustrating often will enable him to tide things over; give him the best kind of practice, some reputation, if he deserves it (and sometimes, forsooth, though he does not), and will keep him financially afloat. At odd times he can paint.

As to "drawing on the wood," in these times, with the new processes now in vogue, it is no longer necessary to acquire this difficult art. A good original design, whether drawn on the wood or on paper, in wash, pencil, or crayon, is always in demand by leading publishers, and, if

available, is readily transferred to the wood by photography, and will engrave as well as a drawing direct upon the block.

As to methods of study, that which to me might seem the wisest course might not necessarily meet the approval of others. I have always believed in going direct to nature for my study and inspiration, and in perfecting my finished work from my fund of reminiscence and recollection thus gained, aided but not hampered by my original sketch or study. I am a firm believer in the concentration of the memory in nature study. I think that the glamour of memory and imagination should exert a larger influence in our art. I believe poetry and imagination to be the highest and noblest qualities in art, and that a picture born of an intense love, knowledge, and sympathy with nature—a picture which shall breathe the spirit of nature even though the realistic element be sacrificed—will live to preside at the funeral of its neighbor, though the latter be a marvel of technical skill and realism.

The practice of painting out-of-doors cannot be too highly recommended ; but it is rarely in my experience that a finished picture thus painted fulfils my ideal of what a picture should be. It may be truthful, it may be conscientious, but it is generally literal—to a degree that arrests the vision upon the surface of the canvas, and reduces it merely to so many square feet of paint or memoranda. As a record of facts such pictures should fill the artist's studio or portfolio, and stay there, as fresheners of his memory, and as a source of inspiration for better things combining something of himself, something from his imagination—a quality that can only come through reflection and meditation, and is thoroughly antagonistic to that state of mind which is intent only on literal facts.

The use of the note-book, in jotting down memoranda of subtle effects of color, light, and shadow too fugitive for the brush, is to be recommended ; and it is here also that the theory of impression finds its legitimate *raison d'être*.

But to exhibit such a work as a picture is simple effrontery. That picture is a dead failure in which the artist fails to convey to ordinary intelligence his idea or intention. The "impression" may speak volumes to himself, as the shorthand to the stenographer, but it is all Greek to others, and these others are not necessarily lacking in intelligence or culture.

When it comes to placing on exhibition a painting which, from its comprehensibility, might have a revolving pivot in its centre and a title for every turn, it is more worthy of a museum of curiosities than an art gallery. In it may be a marine and a landscape, and a bit of effective color, but no one sees what the artist sees in it. This is not legitimate art. The artist has not indicated his own idea. The people see in it not what is in the picture, but what is in their own imagination.

Painting from memory, or from the recollection of a recent study, I believe to be very beneficial. Make a study of a rock, for in-

stance, and then, laying it aside, endeavor to reproduce it from memory as closely as possible. In that way we will find out what we have failed to remember, and then, by comparison with our original, we can see wherein we need to be corrected.

But as to methods of further study, the temperament, nature, and circumstances of the man must determine what is best. There are some men who commence in the academic school, study the leaf touches—the elm touch, the oak touch, the willow touch,—so that when they go out to nature they have a certain facility that enables them to grasp forms quickly. There are others that will study from nature and who will instinctively devise a touch of their own. They will see a suggestion of a certain touch in leaf forms and grasp it instinctively. My advice, therefore, is to study carefully from nature. If a man keeps on carefully studying from nature he is certain eventually to develop an individual handling of his own, and it will depend

entirely upon his imaginative qualities whether he is able to get any thing else or not.

The greatest and most successful artists in the world are those who have developed and maintained such an individuality; and if the greatest success is that which lives the longest—which I firmly believe—then I should place the above qualities as absolute requirements to true success. The perfecting of an original individuality, unpretending though it be, I believe to be far wiser than the common custom among art students of nipping that individuality in the bud, and supplanting it with an inferior imitation or an annihilating influence of some master in his especial field to whose tuition they have subjected themselves.

It is, therefore, my humble opinion—for I feel that I am perhaps too young in life to advance a ripe opinion on so important a subject, but I, nevertheless, am of firm conviction,—that it is better for the student in painting to establish a peculiar quality of his own, in matters of

treatment and handling and choice of subject, by direct study from nature, ere he subjects himself to influences that shall stamp him out and substitute the methods, thoughts, and transmitted ideas of another in whom those particular qualities have already achieved a height of perfection which is beyond improvement, and whose perfection has been wholly dependent upon individual combination of 'mental faculties which may not, and probably will not, exist in the pupil as in the master.' An individuality once established, such tuition may be sought, and will then be found helpful as a modifying influence without a sacrifice.

To be successful, an artist should look into the practical side of things a little. He must live; he is a man among men; he must eat and drink like other men; he should select such subjects as will be popular among his fellow men, and he will not necessarily lower his art in so doing. He may put ever so much talent into some subjects to no purpose. For

instance, an artist might paint a mud-puddle in a road with exquisite skill. All artists might admire it, but there would be nothing in it that would appeal to the popular heart. Let him put the same amount of ability and technical skill in the painting of some subject that will touch the popular heart, and he becomes a public benefactor—he does the greatest good to the greatest number,—and by no means need degrade his ideal. No man, whether in literature or art, can do more than establish a constituency, and he need never hope to include the unanimity of his fellow men in that clientage. The most successful is he who secures the largest number among the most cultured, enlightened, and intellectual of his time.

The term “popular” is wont to meet with the sneer and curl of lip among artists ; but instances are not wanting to prove that an artist may be popular with the average of mankind and yet fully appreciated by his own brethren. Then there is the business element and the

sacrifice of pride. A man must have more or less "push" about him; he must bring his goods before the public, and force them if need be.

Further, it has been said that "nothing succeeds like success"; but the artist who would look forward to a reliance in perpetuity upon past success is doomed to ultimate failure. Of all misguided individuals, at least in the paths of art, the most unfortunate is he who ever becomes satisfied with his own success.

HOW TO SUCCEED;

IN MERCANTILE LIFE.

BY A NEW YORK MERCHANT.

FOR a man to succeed in mercantile life he must have at the outset a natural taste for the particular business he enters. And this taste must have been shown when he was a boy, and the start made at the foot of the ladder.

A boy commencing in mercantile life begins by running errands, going to the Post Office for the mail, filing away letters, and copying letters in the letter book. After he has done that for a year or two the firm begin to know something about him and what he is fitted for; and when I say "the firm" I am speaking of large houses that employ a great number of

men, and where there are several departments carried on independently. Some boys develop an ability that would lead them to the handling of stock, while others are more suited for the details of office work.

A collegiate education is not necessary for the merchant ; his knowledge must be essentially of the practical sort, and he must be able to apply it, at all times, promptly and efficiently. It is well for every young man who enters on a business career to have a good understanding of book-keeping and finance ; many a man, according to my experience, has failed of success for the want of this knowledge. I have never had the good fortune to engage competent book-keepers who have graduated from the "business colleges," as they are called, and I think one year of practical business life is worth three years spent in a business college. An acquaintance with the French and German languages would be, of course, useful to a young man, but not abso-

lutely essential, because clerks of those nationalities can always be engaged in this country, and at very low wages.

Then, too, a man must have a technical knowledge, only gained by actual experience, suited to the particular position he intends to fill : the salesman in any branch of mercantile life must be thoroughly informed as to the quality of the goods he is selling ; a man in the carpet business, for instance, must not only be posted in regard to such matters, but be especially quick at arithmetic. A man wants a carpet for a certain room the dimensions of which are so and so. There are different widths of carpet and border, and a salesman must answer quickly what the number will be. So each branch of mercantile life requires a special aptness in some direction, though I think a quickness at figures will be needed in all.

In large establishments in these days, as I remarked a moment ago, the business is divided up, and the different partners attend to

the different departments. The gentleman who attends to the financial part of the business may know nothing about the goods that are sold, and the one who is acquainted with the manufacture and sale of the goods may be utterly unfitted to manage the financial affairs of the house. In our firm one of the members is very fond of the details of the business, while another cares nothing about detail, but has great ability in the art of selecting goods.

The mercantile enterprises of the present day are carried on on such a large scale that there is not as much chance for a man to become a successful sole proprietor as there used to be. But there is just as good an opportunity for a young man to rise to a lucrative position, and become connected with firms that do a large business. It is strange, but nevertheless true, that many men would rather open a store of their own and make, maybe, \$2,500 a year, than be employed by some large establishment upon a salary of twice that sum. I

have known several instances of that kind. On the other hand we have men who commenced with us as errand-boys or porters who worked their way up until they now receive salaries of \$5,000 a year. One young man commenced with us as entry clerk, then he was promoted to be assistant cashier, then cashier, then financial clerk of the house, and finally he was taken into the firm.

What has led to this success? I should say the secret lies in attention to business. These men have let outside matters drop and devoted themselves thoroughly and heartily to the details of their work. We can go to the Bible for a good rule in business. "He that is faithful in few things shall be made ruler over many." And a young man in his efforts to rise must not be too sensitive. I suppose there are men who have had little "tiffs" with their fellow-clerks now and then, and that their path has not always been perfectly smooth; but, instead of getting angry about it, they simply made

the best of matters, and through industry and a careful attention to the little things that make up a business life have been successful. On the other hand, I can show you young men of good families, who have come here with a first-class education, but, through carelessness and want of attention to business, are now out of employment. The trouble with the young men of the present day is, that they do not take sufficient interest in their work ; their minds seem to be wandering far away, thinking of outside matters. A man cannot be successful who is not interested in what he has to do, and who does not give attention to the details.

The way to draw trade is to sell first-class goods, never to misrepresent the quality of an article, and sell at a fair profit. Then each customer becomes a living advertisement of the house. Then, I believe in having one price made by the firm, and not selling under that price. Of course a firm must depend very

much on its salesmen, and a salesman sells more or less as he possesses the qualities of politeness, perseverance, and the ability to talk well—or *tact*; and that little word will cover the whole.

But, with the competition now going on, the successful merchant must advertise in the kind of papers that are most likely to reach his customers, and so keep himself before the public; and we think this should be done without any specific announcement as to prices. There is more advertising of all kinds done in these days than there ever was before, the principal reason for it being the sharp competition in the various branches of industry.

To be a successful merchant a man must do a cash business. Long credits are now being done away with, and bills are rendered promptly within thirty days after the delivery of the goods. Houses that ten years ago spent one thousand dollars a year in supporting a credit department now have to spend ten thousand dollars. The only safe way is to do a cash

business, and unless a man makes his collections promptly he stands a pretty good chance of going under.

It is not necessary for a merchant to have a knowledge of the law relating to contracts, etc. He will learn a great deal of law by observation and reading the papers. Where information is required in regard to any special topic of interest to him, the cheapest and best way is to go to a first-class lawyer.

Lastly, let the merchant stick to one thing. Having entered on a particular business let him master it from top to bottom, and devote his constant, unremitting attention to it. And never let him speculate a dollar in bonds, stocks, real estate, oil wells, any thing. If he makes money let him lay it away, or invest it in his own business.

I should add that a man's associates should be right and his personal habits correct. He must be governed by sound principles of morality and religion, without which no true success can be attained.

HOW TO SUCCEED;

IN BUSINESS LIFE.

BY LAWSON VALENTINE.

A boy about thirteen or fourteen years old who knows how to write, who can figure a little, knows the first principles of arithmetic, and about as much geography as you expect a boy of that age to learn at the average school,—a bright, smart, energetic, pushing lad wants to make a business man of himself. What shall he do? What the father should do if he wished to make a lawyer of him, or a minister of him, is plain enough, but how shall he make a successful business man of him?

INQUIRING FRIEND.

IN the first place I should try to discover if he had any bent. If he had one I should give that free play. In the absence of a bent, I should see if I could discover what he had an aptitude for, an inclination toward. I should give him, with proper limitations, absolute choice of employment, and try to impress upon him the fact that his success depended more on *how* he did, after choosing his work, than on

the particular kind of work chosen. I should lead him along by showing what I could of different employments, and do the best I could to discover, and help him to discover, what pursuit he was best fitted for, mercantile, professional, mechanical, or agricultural. Having determined upon an employment, then I would seek to give him every opportunity to qualify himself in his work.

The matter of physical health, animal strength, is worthy of and deserves more attention than it now receives. That is only one of the elements. One must not overestimate or attach too much importance to it, but this is one of the factors, and an important one, worth looking after. It is one of the foundation-stones. Therefore, assuming that the boy is well grounded in the three R's, I would try to give him, as a second step in the education, a certain amount of farm experience, or of training that would be healthy in the direction of profitable gymnastics, or akin to that ; or I

should be glad to have him take hold of any mechanical work. In connection with and after the three R's in an educational way, he would have to get a knowledge of men and things, and I should value that kind of training quite as much as I should a going through the high school—I mean for the practical duties of life and the practical work that we are supposing this boy to be going at.

Then the importance of home training cannot be overestimated. I am inclined to think that, ninety-nine times out of a hundred, the fathers and mothers look to the merchant to do what they have neglected to do for their own boy. They say : “ You are to take a hundred boys, among a like number of men, and do for them what we have not done for our two sons in a family of six, with nothing else to do, and under our own eye all the time.” I recollect what a boy who came to us once said. Something was said to him about his manners, and his reply was : “ I was taught that at home.” It made an

impression on me, and the sequel confirmed the impression. That boy from the word "go" began to rise, and was a little higher probably at the end of every week, every month, every year, in real skill and in our estimation; so that when we were making a new departure, and looking for some one to take charge of a branch office, this boy, now a young man, was selected and elected without a dissenting voice or thought.

This home influence comes into a boy's life after, as well as before leaving home, and if he has had good opportunities at home to learn something of the difficulties that he is to contend with, and how to conquer them, it will be of very considerable advantage to him. A Spartan training at home is good for him when he comes into contact with the world; but if, on the contrary, he is led to think that when the harness galls a little he can run home and get help to have it lifted off, his life will be a harder one; that which was intended for good can re-

sult only in evil. Let him learn to face the music. Let him not be particular about a little overwork, a little hardship. Better be the first boy at the office and the last one to leave it than to reverse this rule. That may seem a little hard, but the boy is making a mark ; he is making a name for himself in so doing. Never mind if the master does not see it and appreciate it—does not know it, perhaps ; if he does not, some one else will, and that boy will have a call some day to go higher and do better. There is only about one such boy in a thousand, and the demand is perpetually greater than the supply. This to encourage all who are working in that line ; the day of compensation will come after faithful performance of duty. This is the universal law. The first physician, the first lawyer, the first minister, and the first merchant, each has paid exactly this price for his position, if his title to it is a good one. And the boy ought to be taught not to complain.

After home, the business boy's best school is

his calling, and if circumstances pointed that way I should not hesitate to throw him into his life-school and settle him in it with only a brief preliminary school-training—that is, if things pointed toward accepting a position to-day that was well worth considering. I should be more willing to undertake to supplement with needful school-training in connection with his work, than to let him spend another year or two in seeking a higher education. If a man can have the theory of the business college, if he can have its training for three months, six months, twelve months, that will be helpful. But, on the other hand, if a young man is in dead earnest he will pick up enough from fellow-clerks for all practical purposes. The valedictorian of the commercial college might rank very far behind a boy who had in that way picked up his practical knowledge of the accounts adapted to the business.

The great thing to do for the business boy is to throw him into something ; I should not be

particular what, so that it gave him a chance to begin, and make him understand that he is to make his way from that point. If the place is not good enough, if the pay is not big enough, if there is any thing about it that he wants better, let him do what he can do there, let him make a record there, and qualify himself for something better. If he waits till he gets something to fit him, and lives long enough, he will live longer than two Methuselahs. I should not greatly care whether he began in a village store, or in a town or city store. I should tell him, "Get to work in the quickest way possible," and I should emphasize this to him, thinking it more important that he should go at it than that he should go at it in any particular way. Go-at-it-iveness is the first condition, and stick-to-it-iveness the second. Half of the battle is won by the boy's sticking to one thing till he makes a success in it, and so proves his right to go higher and do better.

HOW TO SUCCEED; AS A MUSICIAN.

BY DR. LEOPOLD DAMROSCH.

FIRST of all, success as a musician does not mean pecuniary success. There have been very rich musicians who were not really successful; and there have been very poor musicians who were. The musician having a proper estimate of his own ability educates his talent to the utmost in order to reach the highest stand-point. He is not to care what others say. He may get high praise and yet feel ashamed; he may be almost crushed with adverse criticism, and yet feel proud of what he has done.

The first condition for success is a natural gift for music, and a willingness to sacrifice his

life for his art. Without a genius or taste for music, no diligence, no amount of practice will be of any avail.

This taste can be developed as soon as it is recognized in the child, but if music is to be made a profession the child should be healthy, because the work of the musician is very wearing on the brain and nervous system. In the early education of the child every effort should be made to bring him in contact only with pure and healthy music. He should be encouraged to vocalize in the simplest form. If he has talent for instrumental music let him be taught to play ; though there have been great musicians who have never played an instrument. Let him develop his gymnastic capabilities while the wrists and joints are most flexible. At the outset let him keep away from any thing heavy and difficult ; also avoid the frivolous. Music, however, is so far holier than any other art, that there are really very few musical productions that may be called frivolous. All music

is a descent from the highest ; it can never lose its origin.

Many parents think that any teacher will do for a beginning, and if the child shows real talent they think when he grows up he can *then* be brought to a great master. This is wrong, because the master has then often to use much time to rectify the errors of the first teacher before he can begin to instruct according to his true principles. Therefore, the best teacher, even if he is the most expensive, is the one that should be employed. Hundreds of children rather ought not to be taught instrumental music, because they have no talent for it ; many of them had much better spend half an hour daily in singing than two hours at the piano. Nature has given every one a voice, and nearly every one can be taught to sing if the instruction is commenced early in life.

The teacher must instruct each of his pupils individually. The mental disposition and physical peculiarities of the pupil will decide as to

the kind of music he will select for him. If the pupil has too great a liking for sentimental music the true teacher will endeavor to create in him a taste for the lively. He will fill up the gaps that nature has left ; he will not only encourage the pupil's natural taste, but draw out the taste that nature has indicated but faintly.

Another important thing : no matter how great a genius a child may have for music his time should not be devoted to it exclusively. He should be educated not only in music but in many branches of knowledge. The moral and religious inclinations of a child ought to be scientifically developed and educated. It is a wrong idea that a genius for art is sufficient to make a man a great artist.

The model teacher of music will be a man not only experienced in one single branch, but a man of wide horizon, of general culture, of large experience, of a kind disposition, but earnest and severe in his requirements ; a man who does not look upon teaching as a mere pecuni-

ary business ; a man who would rather teach ten poor pupils gifted with talent, than one fashionable but untalented pupil for a large sum of money.

There ought to be more education in vocal music. The instrumentalist who cannot sing on his instrument as with a human voice is not a real musician. And singers who care nothing but for performing flourishing passages, who cannot phrase their tones according to the words, may have the grandest execution, but they are mere birds, not singers.

Then again there is the listening to music, which is really an art by itself, and which ought to be taught at the beginning. It is because people do not know how to listen to music, that the judgment of music is so very uncertain and often false. The listener ought to have a knowledge of musical forms and of other things appertaining to the art, and these must be taught ; they are not given by nature. The man gifted with a good taste for music will not

be able, by this alone, to have a sound judgment. He must be educated to it. And instead of having thousands and thousands of untalented children wasting hours, months, years, with the piano for the sake of producing some unmusical music, the time would be better employed in teaching them how to listen to and appreciate that which is really music, produced by competent musicians.

To conclude, if "success" means recognition, the musician whose talents not only, but whose general intelligence and character are properly developed, may patiently wait until "success" comes. If his music flows from the heart and is controlled and balanced by intelligence and experience, he will make his mark, whatever obstacles he may find in his way.

And even if he should see charlatanism triumphant for a time, he may rely upon the final victory of the good cause. No matter if he personally earns not the fruits of success—enough when at last the genuine power is victorious

over the usurped might, the true cause conquers the false. The "success" of his *Art* is what a musician has to live and die for, and not his personal ambitions, however justified they may appear.

HOW TO SUCCEED;

IN FARMING.

BY THE HON. GEORGE B. LORING,

U. S. Commissioner of Agriculture.

AN attempt to comply with the request to write "a letter of practical counsel to young farmers," opens at once a field so wide and so varied that it is somewhat difficult to arrange and limit the work. The annual increase in the agricultural products of this country indicates a surprising degree of energy and skill in the prosecution of the business of tilling the soil, and encourages us to believe that ere long the United States will occupy the foremost place among the great producing nations of the earth. But, great as this material increase has been, it is far surpassed by the diligence and activity with which all

agricultural problems are now investigated, and the patience with which the mind of man is applied to those scientific researches out of which the best agricultural laws can be deduced, and upon which the soundest and most profitable practice can be based. In the selection and fertilization of soils, in the planting of the seed, in the choice and gathering of the crops, in the selection of a market, in the breeding and feeding of animals, the student of agriculture and the practical farmer are endeavoring to ascertain and apply the best rules; and while the strength of man's arm has accomplished much in opening the way to fertile fields and profitable crops, the power of man's mind has been equally diligent and devoted in exploration and invention for continuing with care and system the work which was somewhat rudely begun.

The young man who proposes to adopt farming as a business should not forget this. He needs health and strength, it is true, and he

cannot be too careful of the constitution which has been given him for the work of life, or too diligent in preserving its powers and removing its weaknesses. A strong frame is not, indeed, the inheritance of every man, but it is seldom that a wise and constant attempt to strengthen a weak one fails in its endeavors. I have known many a stooping and awkward youth become active, erect, and strong through a persistent determination to overcome his weaknesses. I have known many a young dyspeptic, many a young hypochondriac, restored to health and cheerfulness by out-door exercise, and by gratefully and heartily receiving the food that was set before him. Nature gives great strength to those who devote themselves to her cause, and responds readily to every intelligent and honest appeal to her life- and health-giving influences. There is, indeed, a languid and reluctant devotion to the work of tilling the soil which almost paralyzes a strong man and almost kills a weak one; but this

work, when properly pursued, cultivates the bodily and mental powers alike, and, as no other occupation can, supplies vigor in proportion to the service performed. There is a system of farming, I am aware, represented by the decrepit and prematurely old, whose early hardships have destroyed their elasticity, and whose anxieties have benumbed their mental forces. But that system has passed away, and the young man who now enters on the work of farming finds the skill of the inventor with his machinery, and the researches of the scientist, and the systematic demands of the market, have given new charms and new ease as well as new opportunities to his business.

The first step to be taken by him who would make farming a profitable as well as a "pleasurable" business is the selection of his land. The choice now in this country in selecting a farm is great. There is no absolute necessity for undergoing the hardships and privations of frontier life. The necessity for this has passed

away. The exposure of a life in the wilderness, the rude inconveniences of the log cabin, the prostrating influences of insufficient or unvaried food, the depressing effects of isolation, are not now inevitable to him who desires to occupy a prominent and profitable place in agriculture. He can find all this if he desires ; but however poor he may be, however fond of adventure, he will also find chances enough for his strength and skill and enterprise in the older fields which lie nearer the populous market, and bring him within the reach of the library and lyceum, and all the stimulating influences which associated man always provides for the cultivation of his mind and the elevation of his nature. If a young man has by nature or by education a taste for the active associations of life, he should select his farm near a populous centre, and adapt his farming to the wants of those who supply him with his market. From one end of our land to the other these opportunities now exist. Even in the more sparsely settled sections of

the older States, the neighborhood of the farmers is vastly enlivened by modern means of locomotion, and by the necessary frequency of meeting in the market-place. The grain-growers of the West, and the cotton-growers of the South, are brought into constant association with each other, with an ease and frequency wholly unknown to their fathers. But whatever may be the location, the choice of suitable land should not be forgotten. This the wheat- and corn- and cotton-grower understands generally. But too often does the fruit-grower and the market-gardener and the grass-cultivator and the tobacco-grower select his acres unwisely and find his labor and skill but half rewarded. Art can do much, I know, to correct the defects of a soil and to adapt it to a specific crop, but Nature can do more ; and the sagacious farmer will always endeavor to follow her laws rather than lay down laws for her. If, therefore, you would cultivate a nursery of fruit-trees, choose your land accordingly ; if you

would plant a vineyard, select a proper site ; if you would supply a market with early vegetables, let the warmth and strength of your soil testify to your skill in the work of selecting. If, in addition to the appropriateness of the soil, the locality furnishes a supply of needed fertilizers or the basis of judicious composts, this will be an additional advantage. For he who has good land, and the proper material to which he can add bones and ashes and lime to fertilize that land, needs only industry and skill and good judgment, to prove that farming pays its devotees as liberally as any other occupation on earth.

The choice of crops is all-important to the successful farmer. Such a thing as an unprofitable crop on well-chosen land, and intended for an appropriate market, is hardly known. The growing of grain on unexhausted new land at government prices cannot be unprofitable. The farmer sows his seed in autumn on land from which a crop has first been taken, and waits

with confidence for the return he is to receive ; and the dividend is large in proportion to the investment. The cattle-feeder on the rich pastures of Illinois never has any fear with regard to his annual income from his roaming herds. The market-gardener who gathers from an acre of land near New York a crop valued at a thousand dollars finds that, after deducting the interest on such a valuable possession, and the taxes laid upon it by an expensive municipality, he has still an ample reward for his labor. The grower of small fruits along the southern coast and in northern valleys does not fail to be compensated for his work, nor does the producer of the fruits of Florida or the sugar plantations of Louisiana. I have known a crop of flat turnips, properly and extensively cultivated, to yield a fabulous reward year after year. We have all seen acres devoted to asparagus, and to onions, and to early potatoes, and to sweet corn, which were mines of wealth. In fact, the Earth never fails to respond to him

who appeals to her with judgment and skill and untiring care. That she demands judgment and foresight as well as industry no man can for a moment doubt : for we all agree with Burke, that farming requires more judgment, prudence, and foresight than any other occupation on earth.

The skilful farmer exercises great care in the choice of animals for his farm. He will insist, be his selection what it may, that his animals shall be healthy and thrifty, knowing well that, next to poor soil, a feeble animal is the most unprofitable possession for the farmer. Should his object be the dairy, he cannot exercise too much skill in providing himself with animals which will most economically supply him with dairy products. The organization of a good dairy cow differs materially from that of a cow for beef, and the dairy farmer always governs himself accordingly. But although the dairy cow is more delicately organized she should be none the less vigorous and strong, and capable

of bearing the burden and performing the work assigned her. If, however, the farmer has chosen a wise location, he can easily select those animals of heavier organization, and more robust and phlegmatic, whose uniformity of increase is easily preserved. I have noticed that a medium size in all animals is the hardest point for the farmer to preserve. Large swine, large sheep, large cattle, large horses, fascinate him at one time, until his eye gets weary or his taste modified, and he suddenly passes to the other extreme, and reduces his animals almost to inferiority. For profit, and for utility, very heavy animals are seldom advantageous, and we can congratulate ourselves that the tendency in this country is to produce compactness and firmness of form even when the original is large and overgrown. I have seen the large Leicester swine of England brought down in a few generations to the close-made shape of the Suffolk, for no appreciable reason, but merely through the influence of food and

climate. The horses of Normandy and the Clyde will in a few generations become the active and medium-sized horses of America. The farmer may remember this who would stock his farm with profitable animals, and who knows that medium-sized horses, cattle, sheep and swine, as well as poultry, are most easily fed, and can endure the most hardship of work and climate. Select well, and feed well, and you may be sure that the domestic animal will reward his owner.

Having selected your land, and crops, and animals, your attention can be turned with advantage to the construction, improvement, and arrangement of your buildings. I know we are often told that ample buildings should be provided as the first step in the organization of a farm; but I think necessary buildings should be first erected, and enlarged and improved as the wants of the farm require and the means of the farmer allow. That the farm buildings should be as near the centre of the

cultivated land as possible must be manifest. In this way the distances of travel and transportation are shortened. The buildings themselves should be unpretentious, neat, well-proportioned and imposing if large, modest if small. The gables, and sharp roofs, and overhanging eaves, and deep angles, and towers, and annexes of too many modern country structures have but little beauty and no convenience or economy. Symmetry in farm architecture is more attractive than ornament. In the exercise of taste it is the farmer's land which offers him the strongest inducements. In the olden days, when the gambrel roof and the long sloping rear roof were in fashion, the "door-yard," as it was called, was always adorned by a solitary elm tree, which may now be seen standing sentinel in its old age, towering above that spot upon whose toils and pleasures and joys and sorrows it has looked down for so many generations—a historic and representative tree now, an ornament in the days of those who

planted it, and bearing testimony to the love of adornment which is natural to all men. From this solitary illustration of this spontaneous human desire, we have gone on to the extensive and elaborate landscape-gardening of modern times. The farm-house is now, or should be, surrounded by trees and shrubs and flowers appropriately planted, and by a well-cultivated and well-kept lawn. The additional labor required for this is small—the cheerful and healthful effect of it all on mind and body is large. A bright and cheerful home, outside and inside, is one of the needs of the American farmer who would perform his part well, and inspire his children with tastes and desires which will conduce to their happiness and increase their usefulness.

Good land, well-selected crops, good seed, good animals, good buildings, a good home with tasteful surroundings every American farmer can have who will so resolve in early

life and will devote himself to his resolution with determination and zeal.

DEPARTMENT OF AGRICULTURE, }
WASHINGTON, D. C. }

HOW TO SUCCEED;

AS AN INVENTOR.

BY THOMAS A. EDISON.

TO succeed as an inventor, a young man must have a natural taste for mechanical pursuits ; though not necessarily so much of a taste as to amount to a genius. It has been my experience that men who have been successful in that line preferred, in their early boyhood, to work in a little shop, always planning and contriving on some mechanical device, and to do this to such an extent as to keep them away from their playfellows much of the time.

The inventor must have a good constitution, for, if he is successful, he will often have to work long hours at a stretch without a rest. I

work with my assistants during the night, commencing at seven o'clock at night and working till eight or nine the next morning. I do not find this wearing on my health ; in fact, I do not believe that any thing is wearing that you like.

There must be continuity of work. When you set out to do a certain thing never let any thing disturb you from doing that. This power of putting the thought on one particular thing, and keeping it there for hours at a time, comes from practice, and it takes a long while to get in the habit. I remember, a long while ago, I could only think ten minutes on a given subject before something else would come to my mind. But, after long practice, I can now keep my mind for hours on one topic without being distracted with thoughts of other matters.

When I was at Menlo Park, I was once working with my assistants a long time trying to connect a piece of carbon to a wire ; every time it would break. Then we would spend several hours in making another, and that

would break. After working a day and two nights in this way, we finally accomplished our purpose. One of my assistants wearily got up and said : " Well, I think Job got too much reputation on a small capital ! "

The fact is, the inventor must have a tremendous amount of patience. There are probably one hundred disappointments to one success, and the things that are valuable seem to be very hard to do. Then, too, he must have the quality of imagination largely developed, or he will get into a rut, and that is the one thing above all others he must not do. In addition to these qualities, the inventor should have an analytical mind.

A man to be an inventor need not be a great mathematician. I have had college-bred assistants who were " 'way up," as the saying is, in arithmetic and algebra, but who sometimes made the most outrageous mistakes in their calculations. With a thorough acquaintance with the ordinary branches of arithmetic a man

can make calculations accurate enough for all practical purposes. Faraday, the greatest of all experimentalists, has nothing about mathematics in his books. Such a knowledge is necessary in pure science, but not in applied science.

It is not necessary that a young man in order to succeed should have a collegiate education. If he has a natural taste for mechanics he will educate himself while carrying out his plans ; that is to say, educate himself in all that is necessary to insure success in his profession. In fact, such practical education is the only education which is good for any thing. Learning science and mathematics in college is one thing ; learning them practically and experimentally, a very different thing. But I cannot speak too highly of the technical schools. There they teach not alone from books, but allow the pupils to work at the bench. The Troy Polytechnic School, I think, turns out the best men. Then there are the Massachusetts Institute of Technology, the Stevens Institute of

Technology, and the Washburne Institute,—all good.

Whether the would-be inventor goes to college or gets his education practically in the shop, the proper way to make progress in his learning is to set out to do a certain thing, and to read, study, and experiment on that one subject. In these days the domain of science is so broad that it is simply impossible for one man to acquire a universal knowledge of it. Therefore, let him take one subdivision of it, and, paying no attention to the rest, let him devote his whole time to that. If he succeeds in mastering that subdivision he can go into something else.

The student will learn a great deal by the way. To illustrate: in my carbon lamps I found I had to use bamboo. I set to work and read every thing I could find in the works on botany in regard to bamboo and the family of gigantic grasses; experimented with the microscope. Now, I am no botanist; but I

know enough about the science to answer my purpose. And I never read any thing about the steam-engine until a year ago. The rule should be never to read any thing you are not interested in.

But the student will find that experience is the best teacher. The reason why I get along with comparative ease now is because I know from experience the enormous number of things that will not work. From the great number of experiments I have made, and the vast amount of information I have stored up, I am saved a great deal of time and trouble in not having to travel over barren ground.

There are charlatans among scientific men, as there are in all professions. You will find in books, for instance, experiments described that could, in the nature of things, have been made but once. The results are accepted as facts by some. Sometimes, with the increase of knowledge, it is proved that the experiment

could not have been made at all; the writer has simply been imposing on the public.

The reason why so many so-called "inventors" fail is because they have not the power of analysis, and they are not practical. For instance, a man will devise a machine for a certain object. He makes an enormously complicated affair and gets out his patent. After he has obtained his patent he finds there is no demand for such a thing; and, if there is a demand for it, his want of practicability has made the machine so complicated that it cannot be made a commercial success. The only test he can apply to himself when he is working, in order to see that he is on the right track, is common-sense. Therefore, it would not be well for him to be born with a silver spoon in his mouth. It will be a help, instead of a hindrance, if he has had to knock around the world and earn his own living, for he will have a better knowledge of what people need, and

will know that the world does not pay for any thing unless it absolutely wants it.

Another reason for failure is that inventors work well enough while every thing goes smoothly, but give up when they get "stuck." That is just the time when one should not be discouraged ; at such a time the inventor should bring all his powers of patience and perseverance to bear on the matter in hand.

For the young man who has, as I said in the beginning, a natural taste for mechanics,—such a taste as amounts to an enthusiasm,—the prospect for success as an inventor is good. He can take hold of almost any thing ; the steam-engine, for instance. Probably a million men have already worked at it. That would not deter me in the least ; because that which is known, to what is possible to be known, stands, we will say, as one to ten millions. The best method of doing almost any thing you can mention in mechanics has not yet been found out. We have not got the most perfect sewing-machine.

Fifty years hence the sewing-machine we have now will be laughed at. The mind of man is so almost infinite that the field is unlimited. But the only proper way is to take up one branch ; make yourself a specialist.

Of course there is pecuniary reward for the successful inventor. If, by some slight mechanical invention, you could save one eighth of one per cent. in weaving a yard of cloth, or make the value of a spindle one tenth of one per cent. more, the amount saved all over the world would be enormous. They had an ore in England that contained so much phosphorus that they could not work it. Two men conceived the idea of lining the surface with fire-brick to absorb the phosphorus. And that slight change opens up an enormous tract of country containing this ore. They say that the man who conceived the idea of putting brass tips on children's shoes netted half a million dollars from his invention. That, you see, was an invention that combined the two

successful qualities : it was simple and it was wanted by the public. Men very often admire the man who invents a complicated machine, but they will not purchase his machine ; they buy the one that does the same work in a simpler way.

HOW TO SUCCEED;

IN LITERATURE.

BY E. P. ROE.

AN eminent physician, who had long made a study of the brain, its functions and diseases, once said to me that the partition between genius and insanity was as thin as tissue-paper. Endowment with genius, therefore, is by no means an unmixed blessing, as not a few facts and experiences go to prove. I would not think, even for a moment, of writing a line of suggestion to this gifted class. If they have sufficient balance to preserve intact that thin tissue-wall of safety, and sufficient common-sense to work, their genius will rise on men's vision as surely as the star that appears above the eastern horizon, and the world will have

little more power in one case than in the other to prevent the rise of the luminary. One is inclined to have exceedingly little faith in the literary genius, or indeed the genius of any description, that cannot secure the world's attention. Genius is very rare, however, and our asylums are not filled by those who have broken the partition-wall.

Young persons who imagine themselves endowed with genius, and those of us who by practical effort discovered long since that we had not the first trace of it, and were in no danger of lunacy from any such cause, form substantially the classes that give to the world the rank and file of literary aspirants.

What are the conditions of literary success, therefore, to those who possess good, possibly fine, natural abilities, but who are by no means intellectually head and shoulders above their fellows? Perhaps the question can best be answered by observing how success is achieved. The man or woman who thinks of taking up

the pen cannot have failed to note that a multitude of journals, magazines, etc., are offered to the public, and that a vast proportion of their contents are ephemeral. Have they observed that even paragraphs written for the day or week are in the form of good, and often choice, English? It is evident, that if one would write an item relating to the weather he must be able to express himself with a fair degree of facility and correctness, and editors are daily growing more critical and exacting. I suppose, however, that every literary man receives letters from sanguine people requesting that their manuscripts be guided into channels that shall lead to immediate fame, and the fair beginning of fortune,—letters which suggest only the need of a grammar-school. Assuredly the first step toward literary success is the ability to write correctly, if not elegantly. The power to do this is by no means as common as many would suppose. Words, sentences, are the stones, the material which gives outward form to the ar-

ticle, editorial, or book. What should we say of a person who gave way to a vague yearning to erect something when he could not saw a board straight, or fit one stone upon another? The inability to write correctly sends innumerable manuscripts to the waste basket.

Granting the power of the aspirant to express himself in a way that shall at least disarm severe criticism, what is the next condition of success? Experience would seem to prove that he must have something to say which others wish to hear. The editor or the publisher who arbitrarily printed only what he decreed the people ought to read would soon ruin himself by his folly and arrogance. The world of readers will always be democratic. It will have its great leaders, but will not tolerate the pettiest autocrat. There was a time when the Church, the State, and, even more potently, the Fashion, gave currency to certain books and phases of literature; but the reader of to-day is singularly independent. He reads that which helps, in-

structs, and, above all, that which interests him. Watch nine persons out of ten as they open their favorite journal or magazine. They turn at once to favorite topics, or to the writers who have already won their attention. Finally they begin to explore, to dip here and there into the papers of those who are more or less unknown to them. When, in the drawing-room, we are introduced to a man or woman who begins to prose, we are often compelled to listen politely for a time. The reader is under no such restraint, and if his author is dull, even though it be in faultless English, he quickly passes on in search of some one whose words contain more vitality and suggestion. The literary aspirant *must* interest ; then he may hope to amuse, to instruct, to help, or to accomplish whatever may be his object. The number of people who will read any thing from a sense of duty is exceedingly small, and is growing smaller every day. Why should not this be the case, when every almost subject has been treated in a way

which makes it not only interesting but even fascinating? People will often read up on various subjects from a sense of duty, but they are far too well informed to plod through a dull and obscure article, treatise, or book, when the knowledge concerning the subject has been imparted by other writers lucidly, vigorously, and interestingly.

Some reader may protest at this point : So we are to succeed by pleasing the people ; by pandering to their tastes, whatever these may be? No, I have not said that. You are to succeed by interesting your reader in your subject, whatever it may be. Your theme may be an intricate mathematical problem. The few who are interested in such subjects will soon discover whether you carry the reader firmly from one assured point to another, or confuse him by obscure, feeble sentences. The reader will discriminate in like manner down to the simplest topic. Your theme may be geodesy, Jerusalem, or ginger, and those who wish

to know something about these topics will soon learn whether you have something to say, or whether, from lack of definite knowledge, clear thinking, and crisp words, you are a literary bore. Illustrations of this truth are all about us. One person talks and we all listen, another broaches the same subject and we edge away. Two clergymen of equal learning and cultivation preach upon the same text. The words of one are winged and barbed ; they take hold of the hearer, interest him, and therefore become strong restraints or powerful incentives. The words of the other seem infused with the subtle essence of the poppy.

I have dwelt at length on this phase of the subject because it has seemed to me a vital one, and because more papers and books fail from their lack of life and interest than from any other cause. Seeing the evil clearly we are better able to discern the remedy. That writer interests us who makes at once a well-defined impression on our minds, and whose

style no more obscures his thought than the limpid water of a brook the white pebbles in its channel. If he can give to his sentences the musical and natural flow of the brook, his success is assured. His power to present clear-cut thought and accurate information in graceful form can be acquired just as truly as the musician gains the ability to render a harmony, not only in perfect time, but with such sympathetic feeling that the listener is delighted, and perhaps deeply touched. In either case there must be some degree of talent for the art, but nothing can take the place of acquired skill resulting from patient, well-directed training. The literary aspirant should therefore recognize clearly that he must be willing to pay the price of success, just as the musician, the artist, the physician, and the lawyer pay the price of their success. Unless he is peculiarly gifted, the literary aspirant makes almost as great a mistake in hoping that the public will greet his first crude ventures with applause, as he would com-

mit should he invite the same public to a musical performance before he had learned the first principles of the art of music. The trouble is that so many imagine themselves peculiarly gifted. Far be it from me to dispute the fact. They must submit, however, to the one universal test—the verdict of the reader ; and editors, publishers, and critics are naturally expert in anticipating that verdict. If the writer can prove that they are wrong by winning the prize of success in spite of their frowns—and this has been done—let him do so by all means ; but until he has obtained some recognition beyond a small circle of partial friends, the feeling or the assertion that he is a neglected genius is scarcely becoming.

In acquiring the skill to address the public with some degree of vigor, clearness, grace, and ease—qualities important in the order named,—avoid all imitation. During the early June mornings the harmony of the birds is perfect ; but above all the rest, clear, exquisite, and dis-

tinged, rise the notes of the wood thrush. He has the true genius of song. What a wretched medley we should have were all the lesser birds trying to imitate him ! The reader of to-day is quick to detect imitation, and he dislikes it. Let the sparrow twitter naturally, and he will always have some friendly listeners. No true success can be won by imitation.

Sudden and temporary popularity should not be mistaken for true success. Lucky hits can occur in the literary as truly as in the business world ; but a good business man bases his fortune not on chance, but on conscientious, well-directed industry. It is one thing to write a book which may take the popular fancy of the day ; it is quite another thing to produce a work to which thoughtful people will return again and again, and which will maintain its hold on the heart and head through many years. To trade upon success is as foolish as it is wrong. Having won the favor of the public by an honest, earnest effort, such pains-

taking, conscientious endeavor should accompany all further work. Suppose an article of merchandise to have won general acceptance by its excellence, what would be thought of the producer who began deliberately to palm off something inferior under the same brand? The writer may never be able to equal the work that first won him recognition ; but he should ever have the consciousness that he has honestly tried to surpass it. The republic of letters is not ungrateful, but it is critical. It will ever ask, with Napoleon, not who you are, but what can you do? and it will quickly resent an apparent desire to make money out of it without furnishing the *quid pro quo*. By such a course success is often permanently lost, or lost to be regained with great difficulty. The favor of the public places a writer under bonds to do his best. His book is often bought on trust, because his previous works have been well worth reading, and trust should not be disappointed.

The writer should form habits of close obser-

vation. Nature is the final teacher. What is it that gives to the works of Mr. John Burroughs their exquisite charm? Clearly the fact that he paints directly from nature, and that he has acquired the faculty of seeing in the woods and fields just what is there. The same principle applies to fiction. One writer presents men, women, and children that never existed. They are moved around by the author's hand, and not by their spontaneous individuality. No matter how clearly this is done, the characters are images and cannot awaken our sympathies. Study real life, and thus make your fiction seem real life.

We should be receptive, and above all things avoid self-conceit and self-satisfaction. The severest critics are not enemies but friends, who often tell us wholesome truths which partial readers will not, or cannot, make known to us. At the same time we should remember the fable of the old man, his son, and the donkey. We can never please all the world, and

therefore should steadfastly pursue the line of work for which our talents have fitted us ; seeking, however, by the aid of criticism to make that work better every year.

The author should beware of repeating himself. While his general characteristics must ever remain the same, a careful study of nature and human life cannot fail to give varied themes and suggest unhackneyed treatment of them. A writer can soon exhaust that which is outside of and beyond himself.

In all works of the imagination sympathetic feeling is absolutely essential to the highest success. Our characters must become real to us, and their joys and sorrows, hopes and fears, must move us deeply. If we elaborate them coolly, anatomize emotions and describe experiences with unquickened pulse, the reader will follow our mood exactly. Is not this cold-bloodedness on the part of the writer the reason why so many novels fail to take any hold of the popular heart? Strong sympathy

on the part of the author infuses a subtle something into the page which makes the reader smile or frown, shed tears or exult, as the current of fictitious life which has become real life flows on through light and shadow to the climax, whatever it may be. Rest assured that a book is like a projectile from a gun : it can go no farther than the impulsive force carries it.

Finally, it seems to me that true success can result only from some worthy purpose. This purpose may be to amuse ; and the world has as much need of amusement, of recreation, as of sunshine. It may be the motive of the mechanic—to win an honest livelihood by the employment of brains instead of hands ; and if the Zola and Braddon school is shunned, who can condemn this motive ? It may be a desire to produce a fine work of art ; and true art is one of the chief of ennobling influences. The purpose may be to make the world wiser ; or, higher still, to inspire hope, faith, and charity.

Such motives should be incentives to patient, conscientious effort ; and when the practical and essential conditions of success are complied with, such effort seldom fails of its reward. It would seem, on the other hand, that there is little hope for him who simply desires to see his name in print, and to draw attention to his own personality. The world speedily recognizes the small calibre of such natures, and is quite indifferent to the noise they make.

Not infrequently the impulse to write comes to those who never contemplated a literary life and have had no special training for it. This impulse may be the product of a morbid vanity or sentimentality ; or it may be a true commission to add something to the world's well-being. Honest and judicious friends ought to be able to do something toward the solution of this question. Be this as it may, should the fire so run as to break forth into written words, the source of the spark that kindled it will soon be-

come apparent. The literary aspirant must go before the final tribunal—an intelligent reading public,—and from its verdict there is no appeal. The writer may be in advance of his age, as Hawthorne was. If so, a later generation will do him justice. Let him honestly express the best there is in him, and abide the result; remembering that there are hundreds of other avenues of usefulness still open to him.

HOW TO SUCCEED.

CHRISTIAN CONDITIONS OF SUCCESS.

BY LYMAN ABBOTT.

A FEW weeks ago I received from a subscriber to *The Christian Union*, a rhyming and satirical contribution to the series of articles on "How to Succeed," from which I extract here five verses.

HOW TO SUCCEED.

The world is a goose : to succeed, you must pick
The feathers off nicely by buying on tick.
The vulgar pickpocket is sent off to jail :
Be polite ; give your note ; and gracefully fail.

If you are a preacher and want to be paid,
Your sermons must suit the demands of the trade ;
Say never a word against popular sins,
The doctrines and rites are the gospel that wins.

If you are a lawyer, 't is proof that you need ;
Have witnesses ready and you will succeed.
The Bible and Blackstone, by twisting them well,
Condemn a just man, clear a devil from hell.

If you are a quack, to succeed you are sure ;
Your pills are all right if you kill or you cure.
The pulse you are feeling is beating for you,
Then dose out your toddy, your catnip, and rue.

This fact, I repeat, has more truth than a creed :
The just and the humble can never succeed.
The key to success : Be defiant and bold,
And you will have honors, position, and gold.

I have hesitated to print these verses in this series of articles ; for the author modestly and correctly characterizes them as “rhyme, not poetry.” But they serve admirably to illustrate a very common misanthropic view of life, morals, and religion, based on a very narrow observation, and mistaken alike in its reading of human experience and of God's Word.

In the first place it is to be noticed, if this misanthropic view is right then Christ was wrong. He undertook, definitely and avowedly, to interpret the great general laws obedience to which will insure a peaceful, happy,

and prosperous life. The notion, borrowed from paganism, that the price of eternal wealth is earthly poverty, and the price of eternal happiness earthly wretchedness, has no warrant in Christ's teaching. On the contrary, he declares in his first public sermon that he has come to preach glad tidings to the poor, to heal the broken-hearted, to set at liberty them that are bound, to proclaim the acceptable year of the Lord. His second sermon he begins with beatitudes. My disciples and followers, he says, are blessed ; and he goes on to tell them how they are to become so. Nor are these blessings postponed to the future ; they are in the present tense : blessed *are* the poor in spirit, the pure in heart, the peace-makers, even the persecuted. Nor are these blessings limited to spiritual rewards ; they involve not only a present but an earthly reward. Blessed are the meek for they shall inherit the earth. Blessed are the peace-makers, for they shall be called the children of God : of all fame theirs shall be highest, purest,

best. Godliness has the promise of this life as well as of the life to come. There is no man that hath left house, or brother, or sister, or father, or mother, or wife, or children, or lands for Christ's sake and the Gospel's, but he shall receive an hundred-fold now, *in this time*, besides, in the world to come, eternal life. This is not the Devil's world but God's; and when the Devil takes the tempted up into an exceeding high mountain, and shows him all the kingdoms of the world and the glory of them, and makes the promise, "All these things will I give thee if thou wilt fall down and worship me," he lies; he promises what is not his to give. He made that promise to Napoleon I and left him to die in exile on the island of Elba; to Napoleon III and left him to die in exile at Chiselhurst. There are not two kingdoms—an earthly and a heavenly—lying side by side, as the United States and Mexico, so that prudence suggests to the wise man to pay allegiance to one king in this world and to another king in the world

to come ; to be governed by one set of laws here and by another set hereafter. Both worlds are God's ; only there are disobedience and rebellion in one province and none in the other. Loyalty costs something ; but disloyalty costs more. The precepts of the New Testament are good as social, business, and political principles. There is no chart of sailing directions so good to steer by for the port of success as those to be gathered from the instructions of Jesus of Nazareth. The Golden Rule is a good rule to do business by. There is no better guide to political ambition than " Whosoever of you will be the chiefest shall be servant of all."

That which is the teaching of God's Word is equally the teaching of human experience. It is a shallow and a narrow reading of history which leads to the conclusion that the merchant should " gracefully fail," the preacher should " suit the demands of the trade," the lawyer should suborn witnesses and twist the law, the physician should play the quack. There

is no heresy more dangerous and none more false than this. It is dangerous, because few men will drop a present bone for a future shadow; it is false, because it inculcates the idea that God's laws are not in accord with the laws of life.

The successful business men, from the days of Abraham—who started in life as a poor emigrant and amassed an enormous wealth of herds and flocks and servants—to those of our own day, have achieved their success by studying not how they could squeeze the most out of their fellow men, but how they could achieve the greatest service by their commercial abilities. The founders of the American publishing business were men whose business probity no breath of suspicion ever blurred, and when a destructive fire left them almost as poor as when they began life the offers of assistance poured in upon them in amount greater than they could utilize. The greatest carpet dealers in the United States, if not in the world, are men

whose word is as good as a United States bond. The greatest dry-goods dealer of modern times, A. T. Stewart, won his eminence by inaugurating and carrying out principles of honesty in his trade which before had been thought to be wholly impracticable. He, who is probably the largest and most successful clothier in the United States is equally well known as a preacher of the Gospel on Sunday-school platforms. The Sunday-school dependent on his energy for its success is as characteristic a feature of Philadelphia as his store. Turn we to preachers: who have been the successful preachers? Paul, Chrysostom, Augustine, Luther, Whitfield, Wesley, Lyman Beecher, Dr. Finney; and in our own time, Canon Kingsley, Mr. Spurgeon, Henry Ward Beecher, Wm. M. Taylor, John Hall, Phillips Brooks; are these men who "say never a word against popular sins"? It is the fearless preacher who succeeds; it is the timid preacher who is scorned. The most successful lawyers are men of pre-

eminent integrity ; no man can achieve a permanent success at the bar unless he can win the absolute confidence of his fellow men ; his reputation must be as spotless as his ermine. The most successful physicians are men who have acted on the principles which Dr. Willard Parker lays down in his admirable paper on "How to Succeed as a Physician." The peddlers and hucksters live on the edge of bankruptcy ; the courtiers never win either power or favor in the pulpit ; the pettifoggers never rise to eminence at the bar ; the quacks pay for all the reputation they ever win in good prices to the advertising columns of the newspapers.

It is true that Christ's promise of a "hundred-fold now, in this time," is accompanied with an important qualification ; he adds, "*with persecutions*" ; and if I have passed by this qualification till now, it is that I may put emphasis upon it. Christ himself has placed this emphasis upon it. James and John came to him, with their mother, asking for a special reward for

their fidelity. They were, it must be remembered, special friends. With Peter, they had been selected to witness some of Christ's specially wondrous works and to look upon his glory in the Transfiguration. "Grant unto us," they said, "that we may sit, one on thy right hand and the other on thy left hand, in thy kingdom." Christ replied by promising them a share in the baptism of his sufferings, but added: "To sit on my right hand and on my left hand is not mine to give." I leave my readers to find from other abundant sources the historical application of this incident; I seek here only to give it its modern application. Wisdom has riches in her right hand, and honor and long life in her left; but she must be wooed and won for her own sake, not for her dowry. She will not accept the fortune-hunter. If a man cares more for honesty than for policy, he will find honesty the best policy; but the honesty which is merely policy is no honesty at all. He who accepts Christ's principles merely to

get the "hundred-fold now, in this time," does not really accept them. The preacher who is brave that he may succeed is not brave and will not succeed. The merchant who is honest that he may make money is not honest and may fail. The lawyer who puts on integrity to get clients has no integrity and may get no clients. He only is Christian who counts honesty of more worth than houses or lands, the Gospel of more worth than congregation or salary, integrity of more worth than clients or fees. Every day will test his principles ; every day will be a judgment day. If he will take his success with persecutions ; if he is willing to be bankrupt in purse rather than in honor ; to preach the whole truth to thirty rather than half truths to three thousand ; to serve justice in a country office on a bare floor, rather than be the well-paid advocate of wrong in the metropolis, he will see every day rivals less scrupulous winning prizes which he loses, and escaping dangers and difficulties which he seems to court ; but time and

God will right all things ; and he has but to patiently wait. If he demands success as the payment of his fidelity, the only answer will be a promise of more trial, for the fidelity which demands payment is no fidelity. But if he is simply true and faithful, he will have his success ; and if he be truly true and faithfully faithful, if his truth and fidelity are not a mere pretence of virtue put on for the sake of wages, he will be content that the seats of eminence are reserved for those for whom they are prepared, and will find in his own deep and quiet contentment a reward more valuable than fame or gold.

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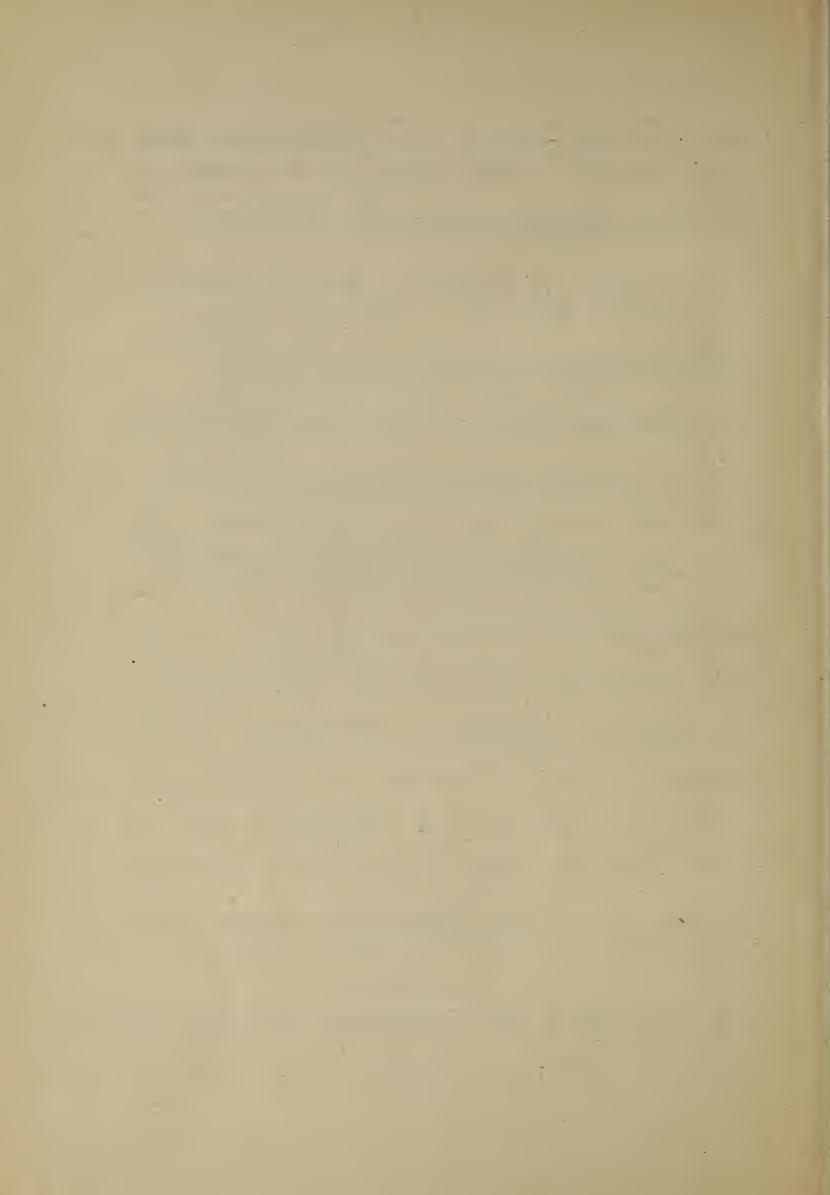
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